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A  
S E R M O N

Preach'd before the Honourable  
House of C O M M O N S,

A T  
St. Margaret's, Westminster ;  
On Tuesday, January xxx. MDCCXXI.

BEING THE  
Anniversary=Fast  
For the M A R T Y R D O M of  
King C H A R L E S I.

By N A T H. M A R S H A L, D. D.  
Chaplain in Ordinary to his Majesty.

L O N D O N:

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Mercurii 31<sup>o</sup> die Januarii, 1721.

ORDERED,

**T**HAT the Thanks of this House  
be given to the Reverend Doctor  
Marshall, for the Sermon by him preach-  
ed before this House, yesterday at St.  
Margaret's, Westminster: And that  
he be desired to print the same: And  
that Mr. Farrer and Mr. Bisse do  
acquaint him therewith.

Paul Jordrell Cl' Dom' Com.



## EXODUS XX. 5.

----- *I the Lord thy God am a jealous God; visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me.*

**I** Shall not presume to detain this Great Audience with any unnecessary Introduction to my present Subject; but shall fall directly into the Matter before me, after having just observed, that although the Case here referred to be *special*, yet the Declaration is *general*, and reacheth all, who come within the Character of *hating God*, that he will *visit the Iniquities of such upon their Children unto the third and fourth Generation*; i.e. He hath here *claim'd* a Right to do so, and will *actually exert that Right*, whenever it shall be found to answer the Reasons of his Government, or the Purposes of his holy Providence.

THIS at first view, may appear, perhaps, unequal Measure; that either the *guilty Ancestor* should

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should escape with *Impunity*; or that the *innocent Descendent* should suffer for a Fault, which it ~~was never~~ in his Power to prevent, and is now quite out of his Power to remedy.

Y O U will therefore be pleased to lend me your favourable Attention; whilst I

I. ENDEAVOUR to set the Fitness and Justice of this Procedure, in its due light, and to represent the Reasons which concur to vindicate this (seemingly) harsh, and unequitable Dispensation; and then

II. WHILST I close the Argument with such Inferences as are deducible from it; such as may suit with the foregoing Doctrine, and with the mournful Occasion of our present Assembly.

I. IN representing the Fitness and Justice of this Procedure, you will give me leave just to name the three following Particulars, as the Foundations of every thing which shall be farther offer'd to you.

1. THAT God never punisheth any Man, but for *Sin*.

2. NEVER in strictness, (the Case of our Saviour alone excepted) but for his *own Sin*. And

3. NEVER (then) any farther, than his *own Sin* deserveth.

UPON the Bottom of these three Remarks, an easy way will be open'd, to a Vindication of that (seemingly) rigorous, and unequal Measure of Providence, the Punishment of a *more innocent Son*, for, or by Occasion of, a *more wicked Father*. For,

I. THAT *innocent Son*, whoever he is, can only be so in Comparison; he is only less wicked than  
his



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his (perhaps) *more wicked Father*; but hath Sins, most certainly, of his own to account for, and those deserving the utmost, and the smartest of all such Evils, as we can have any Opportunity to observe him suffering: So that here is no Breach upon any one of the *'foremention'd Remarks*; since (1) here is *Sin the Cause* of his *Suffering*; and that (2) *his own*; and (3) the *measure* of his *Punishment* is within the *Compass* of his *Crime*. Thus we have the main *Demands* of *Justice* satisfied, and its proper *Limitations* duly observed. But now with none of these, is it any way interfering or inconsistent; if the *Wisdom* of God shall dispose the *Season*, the *Circumstance*, the *Manner*, the *Occasion* of this *deserv'd Punishment*, so as to render it most effectual, and most conducive to his *Design*, in inflicting it; which is giving it the most of *Terror* and of *Sting*, to the *Wickedness* it is meant to chasten: For thus, when God *brings the Evil* *deserv'd by the Father in the Days of the Son*, who deserves it too; it answers a double *Purpose*, and gives a wider *Sphere of Influence* to the terrible *Example*.

BUT, if yet it shall be farther questioned, why the more guilty *Ancestor* should escape *unpunish'd*, and the *Penalty* fall upon his *less offending Posterity*; we may observe,

2. THAT no Time is too late for the *Punishment* of the *guilty Actors*; that the *Grave* it self, which is the *Cure* and *Conclusion* of all other *Sorrows*, can yet be no *Shelter* to them from the *Vengeance* of *Heaven*: So that the *Criminal* shall, himself, assuredly *bear*, in the *End*, *his own*  
Bur-

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*Burden, and account, in Person, for his own Mis-behaviour.*

THERE may still, indeed, be some Share of Punishment, which shall attend his *less sinful Progeny*, thro' Occasion of his Demerit ; but then it should be consider'd, that the Evils here complain'd of, are only *temporal*, and improvable besides, to very good and advantageous Purposes ; So that how bitter soever the Cup of God's Wrath may be, in the *Event*, we know, it may prove *Medicinal* : And then the Time may come, when the *Patient* will have reason to thank him for his seeming Severity, and to kiss the Rod, which corrects him to such Advantage. E. G. If his passive Virtues be exercised thereby, and brightened, and his Mind call'd off from the Fantastry and Folly of this deceitful World ; if he be humbled under a Sense of his own Deservings, and thence be led to adore the mighty Hand, which chastens him ; whatever he suffers, will turn to his Account ; and it will be *good* for him in the Conclusion, that he was so *afflicted*.

It was (perhaps) in Judgment to his more guilty *Ancestors*, that they were permitted to go on in Wickedness, without Check or Interruption ; or else, perhaps, when the *Goodness* of God had in vain endeavor'd to lead them to *Repentance*, other measures are pursued, for that very reason, with the next Generation ; and so the *Judgments* of God are made use of to drive him into it. It is however a Truth, which Reason and Revelation have both confirm'd

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firm'd to us, that *no Man knoweth either Love or Hatred* \* by any thing before him. The Temporal Dispensations of Heaven may be intended for *Lenitives, Trials, or Cures*, as well as for *Punishments or Rewards*; whilst yet the *Seasons and Occasions* of distributing them, may be so concerted by the *Wisdom* of Providence, as shall best comport with the Views of its Government, and discourage the *Workers of Iniquity*, by involving their Families in the Consequences of their Misdeeds,

WHEREFORE if the Children of such wicked Parents should suffer by these means *above the Proportion* of others, yet still, it hath been observ'd, that they cannot suffer, in this Life, beyond the Demerit of their own personal Transgressions.

As for any thing which they may suffer beyond the common Proportion; be pleased to observe with me,

3. THAT for this it will be easy to recompense them in another World; so as that their present Tribulation shall be render'd the Matter of Joy, instead of Complaint, to them. A *light Affliction* to be succeeded by Honour and Immortality; and a *Crown of Glory*, increasing in Weight and Substance, proportionably to any *Over-measure* of Sorrows, which may be here allotted to them, should be encounter'd, methinks, without any fore Reluctances, or great Aversions; should be met, at least, with Con-

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\* Eccles. IX. 1.

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tent and Patience; if Flesh and Blood will not be brought to receive it with Alacrity and Satisfaction.—Let it's *present* Reception be however what it will, and tho' in their Thoughts of it *now* they should entertain it rather as *Grievous*, than as *Joyous*; yet surely there is no Injustice nor Hardship <sup>put</sup> upon them, if it shall add the least Degree of Increase to their *future* (eternal) Happiness: For then the Time will come, when they may look back with Chearfulness upon their past Misfortunes, and congratulate to themselves the blessed Purchase of an Accession to the Glories of their *everlasting* Life, by the Gloomyness and Sorrow of a *momentary* State.

WHATEVER then the *Descendents* from wicked *Ancestors* may suffer, on *Account*, or by *Occasion*, of their Forefathers and their Guilt, cannot reflect the least Disparagement upon the Justice or Goodness of God; because he *can* so easily, and therefore *will*, we may presume, so readily, improve it to their Profit, and render it thereby the Object of a reasonable and prudent Choice to them.

WHAT we may observe yet farther of this Dispensation, is,

4. THAT it often reacheth the Actors themselves; and *Parents* live to see their *Children* miserable, thro' the Guilt of the Stock they sprang from.

THU'S the Diseases of Mind and Body go down to Posterity by a *natural* and easy Propagation. The Faults which *Parents* have either foster'd by Indulgence, or encouraged by the  
Per-



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Perverseness of their own Example, prove often Scourges to *themselves*, when they have cured perhaps their own Misfortune, but cannot so easily cure it in their more tenacious *Descendents*.

EVEN where the Judgment is more *supernatural*; and the Interposals of Providence are more remarkable and signal; the *Ancestors* may often read their own *Sin*, in the Misfortune of their *Posterity*. If it comes not in the Days of their *Sons*, yet they may see their Childrens Children miserable thro' Occasion of *their* Misbehaviour.

BUT if *themselves* should be cut off sooner; yet the *Denunciation* is always in View, and the *Threat* is recorded, and from manifold Examples, they may observe the *Execution*: So that they have a standing Reason to be ever on their Guard; and if not for their *own*, yet for the sake of their Sons, and of their Daughters, and of the Generations to proceed from them; They should beware of the *accursed thing*, the Temptation (where'r it be) which would taint their Virtue. For,

5. AND lastly; This we may well suppose to be the Design of God, in punishing the *next Generation*, with an Eye of Regard to the Guilt of the *Preceding*, that by such *Examples of Terror*, he may restrain the Progress of Sin, and procure the greater Reverence to his Laws.

THIS is indeed one grand Foundation of all punitive Justice, wheresoever exercised.

THE very Blood of a Traitor (we know) is infamous, and the Effects of his Crime go down from *him*, even to his latest *Posterity*.

B

Now

Now, human Laws have made in this Case no Provision for any Recompense to the *innocent Descendents*, who often (*themselves*) are *innocent* in the strictest Sense, as having *personally*, perhaps, offended against the Laws of their Country in no one Example; whereas, in the Case of God's Laws, and of the Sanctions which enforce them, the *Sufferer* is always *himself* a *Criminal*, always an *Offender* against the Laws of his Creator: The Penalty besides, descends no farther, than to the *third or fourth Generation*, (which the Transgressor himself may live to bear a part in) and a Recompense is in View moreover, for any *measures of Punishment*, which shall happen to exceed, tho' not the *Demerit* of the *Person*, yet the *common Proportion* of *Penal Dispensations*.

Now, if the View of *publick Good* to a *particular Country*, shall excuse a Sentence of this Sort in its utmost Severity: If a Magistrate of this World may thus (allowably) treat an offending Subject, where there are no such softening Abatements to be pleaded for his Dealings; certainly, the *general Welfare of Mankind*, should be, at least, as much regarded, and should equally justify any Provision made for it; the Governor of the Universe (the Lord of Heaven and Earth) may surely consult, if he pleases, in this very way, the Honour of his Laws, and the Reverence due to them; more especially, when so many Circumstances concur on his part, to qualify any seeming Rigours, and to take off the Edge of them, by a mild and gracious Execution.

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HAVING thus far endeavoured to vindicate the Fitnels and Justice of the Procedure, menaced in my Text, I am

II. NEXT to close up my Argument with such Inferences as are deducible from it; such as may suit with the foregoing Doctrine, & with the mournful Occasion of our present Assembly. And

I. *Parents* have hence a Lesson of Caution, that with their *Estates* they do not entail a *Curse* upon their *Children*; more especially, that they do not make their young, growing, *Hopes* Pretenses for Acts of Extortion or Fraud. For, alals! it will little avail them to inherit an huge, unsizeable, Fortune, if the *Wickedness* of their *Father* be still in Remembrance in the Sight of the Lord, and if the *Sin* of their *Mother* be not yet done away. As little will it avail the unhappy *Parents* to macerate themselves with Care and Labour, to pinch and over-reach their Neighbour in all their Dealings, only to heap up *Riches* (*Riches* which they know not who shall gather) for a prodigal Heir, it may be, who probably enough will add his own, to the Sin of his Forefathers, and so will treasure up for himself a double Portion of *Wrath*. They may be sure, that the *Parental Blessing* unattended with that of *Heaven*, will conduce but little to the Welfare of their *Children*; So that, altho' the former may cark and labour, be very industrious and very anxious, yet, after all, they should at last remember, that the Condition of the latter, the Fate and Fortune they shall meet with upon the present Scene, is, as much as the *Fruit* of the *Womb*, it self, an *Heritage* and *Gift*, which cometh



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*of the Lord.* With *him* therefore Parents should be persuaded to form their Principal and main Interest, to engage *him* in the Support and Protection of what is so near and dear to them. But, if instead of any thing like this tender, this truly Parental, Care, of them, they will bequeath to their Families the Example of their *Vices*, and leave, each, an Estate incumber'd with the Guilt of its latest Owner, they have reason to expect what is so often *seen*, that the Generation next descending from them, should consist of *Prodigals*, and the third subside in Beggary and Shame.

2. WE may learn from this Oeconomy, not to *censure* the *Unfortunate* in their *Afflictions*; which (we have observed) may come upon them, not so much, or so peculiarly, from any *Personal Demerit*, as from some *Hereditary Stain*.

A *righteous Man* hath, more than once, been given up into *wicked Hands*; as a *righteous Prince* was, this Day, made a Sacrifice to the meanest and vilest of his People.

THE Conduct of his private Life, as a *Gentleman* and a *Christian*, few will dare to except to, as *worse* than the common Pitch; and few are so partial, or so prejudiced, as not to allow it a great deal better.

IT is indeed sufficiently and surely known, that as well in all the *Temptations* of a *Splendid Court*, as in all the *Rigours* of a *barbarous, unjust, Imprisonment*, he was equally Proof against the Softness of *Pleasure*: So strict to the Religion of his Country, that it was not only *con-*  
fessed,



fessed, but even objected: So condescensive to his Friends, and so gracious to his very Enemies, that trusting too little to himself, and too much to them, was one of the apparent Causes which contributed to his Fall,

FRAILTIES he might have, and doubtless had, both in his *public* and *private* Character; (and let him, who is without them, be the first to object them) but the Miscarriages in his *Public* are most complained of.

Now as there is no Conjunction entirely free from some Perplexity, some dark suspicion, or some gloomy Jealousy; so, that which his Lot fell into, had a strange Combination of ugly Circumstances to intricate and entangle it; the Fears of some and the Designs of others; the unfortunate Intermixture of Civil Contests with religious Differences; the Imprudence of his Friends, and the Vigilance of his Enemies; the Irresolution, Distrust, and Coldness of the One; the Activity, Malice, and Concert of the other.

WHEREFORE, when the Clouds were on all Sides thus thickly gather'd, thus ripe and ready for bursting out into that fatal Storm which soon after succeeded, it ought not to raise our Wonder, if, in so nice a Crisis, some Misadventures happen'd, which might give an Alarm even to Men of Integrity, and much more exasperate the Spirit of Faction: In so wide a Compass of Power as our Laws had then entrusted with him; it would have been strange indeed, had no Irregularity been, at that time, complain'd of, when he was by some so solicited, by others so provoked, by all so tempted, so invited, to  
put

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put it upon its fullest Stretch, to exert it in its highest, its uttermost, Dimensions.

YET I hope I may have leave to observe upon some of his most *branded* Actions, that he had the Concurrence of those who were fittest to advise him, he might act, as he did, with Safety, and with Law.

PLUNGED he was, besides, into those grievous Straits, by a Spirit in his People, teeming even then with that Brood of Mischiefs and Calamities, which afterwards so miserably overspread our poor Church and Nation. In prevention of which (could *He* have prevented them) he granted very early to these bold Invaders, what an *innocent By-stander* might then have mistook for the Desire of their Hearts; *e. g.*

By consenting to the Reduction of his Regal Power, within a much smaller Compass, than what he found himself intitl'd to, at his Entrance upon the Throne of his Royal Ancestors.

By confessing his Mistake in those Particulars, to which the most proper Counsellors in Matters of that Kind and Nature had advised him;

By tying up his own Hands from dissolving that great Assembly, under the Colour (the false and delusive Colour) of whose Authority, He fell at last a Sacrifice to a few of its Members: And (which we should wish for a Veil to darken; because the Royal Penitent so sadly lamented it)

By giving up a Friend and Favourite to their Thirst of Blood — Yet all this would not satisfy without his own!

Now,

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Now, I say, if a Man so righteous, if a Prince so gracious and condescensive as He, was butcher'd at his own Gate, in the Face of the Sun, and of his Subjects, who beheld the horrid Fact without avenging it, by a solemn Mockery of Law, with a Pretense to the Formalities of legal Justice, and (as it hath since, it seems, appear'd not improbable) by the Hand of the common Executioner; we, well may spare our Censures of the Unfortunate and Afflicted, and should reserve them to that great, all-searching, Day, which shall disclose the Secrets of each Man's Heart.

YET at last some Errors in the Government of this gracious Prince, tho' magnified beyond all Proportion, the Laws of Truth will not permit us utterly to deny; as, I am sure, the Rules of Decency will not allow us to publish, nor to blazon them upon this sorrowful Occasion.

Much rather would I chuse to intreat your farther Patience, whilst two sorts of People very different, perhaps, in their Principles, but meeting (as it often happens) in the same Conclusion, are here reminded of their common Error, in confounding the doleful Subject of our present Solemnity with another Event of much milder Aspect; of much better Consequence; establish'd by more legal Councils, and conducted by measures far more regular, within the Memory of all, or of most, here present.

FOR surely the *Wett Martyrdom* and the *Dry* one (as some of late have affected to distinguish) differ more essentially than they are willing



ling to allow on *either side*, who would mitigate on *one hand*, the Horrors of this Day's Tragedy; or would blacken, *on the other*, the Means and Methods of our present Establishment.

*Both* should remember, That the *one* preserved our Monarchy, whilst the *other* subverted it: that the *one* secured to us our holy Religion, and the Profession of our Faith in it's antient Purity; whilst the *other* tore up its Fences, threw open its Enclosures, and let in upon us a sweeping Deluge of Enthusiasm, Bigottry, and Superstition: That the *one*, with a little Change and Struggle, maintain'd us in the Possession of our *Laws* and *Liberties*; whilst the *other*, through infinite Rapine, and Ravage, and Desolation, exposed us at last to a *merciless* and *upstart* Tyranny, followed with the Train of its usual Attendants, *Anarchy*, *Confusion*, and every evil Work: That the *one* with some *necessary Variation* in the *Forms*, continued to us the *Essentials* of our Government; whilst the *other* broke in upon the very *Vitals* of our *Constitution*, murder'd the *King*, it's *Head*, and mangled the *Estates*, which composed the main *Body* of it: That in the *one Case*, after a great deal of Male-Administration, destructive to the whole Frame of our Polity, and subversive of valuable, undoubted, Rights, even, when no Hope appeared of Redress or of better Management, the *Person* of the *Prince* then regnant remained, however, safe and inviolate; whilst in the *other*, reparable Grievances, after ample and early Satisfaction offer'd for them, were improved into remediless and fatal Mischiefs, and the *Life* of the Sovereign paid the Price



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Price (the *inhuman, unchristian, Price*) of all these aggravated, and heighten'd Evils : Finally, That after an *actual Desertion of the Throne*, in one Case, the Question, concerning its *Vacancy*, and the *Manner of filling it*, was brought before the *Estates of the Kingdom*, its \* *proper* (indeed it's *only proper*) *Judges*, came before them, as regularly as the *Exigence* would then admit, was maturely consider'd, and solemnly at length determin'd by them; whilst in the *other*, those *proper Judges* were forcibly driven from their Seat of Judgment; and upon the Ruins of Law and Justice, a Judicature was erected, *monstrous in Nature, fierce and cruel in Procedure, unprecedented in Practice* and former Usage, thro' whose impious and execrable Awards, *Royal and Noble Blood* was poured out like Water, and the *little Finger* of an *infamous Usurper* soon became much heavier, than the whole *Weight of Legal Majesty* had been ever found, even under the most enormous Instances of Abuse and Corruption.

FOR a Close of this Point, let it, I beseech you, be remember'd, that a Difference at any

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\* That they are so in the Case of any litigated Title to the Crown, see *Puffendorf's Law of Nature and Nations*, B. 7. Ch. VII. § 15. And *Grotius de Jure Belli & Pacis*, Lib. 2. Ch. VII. § 27. Nay, even the Author of *Hereditary Right* pag. 99 &c. pay's a very great Regard to their Judgment, upon the Question depending before them, between our *K. Hen. VI* and *Richard Duke of York*; a Question, which all our Judges and great Men of the Law, at that Time, declared belonging to the Cognisance of our *Estates*, and of *them* only.

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Time arising between the *great constituent Parts of our Government*, concerning the Boundaries of their respective Powers, ought evermore to be carefully distinguish'd from the traiterous Attempts of any private Subject, who shall endeavour to raise himself above his proper Orb upon the Ruines of *one, or all, of them*. A *Revolution* indeed may happen to ensue upon the *former*; whilst *Rebellion* (odious and foul *Rebellion*) is the Name and Character due to the *latter*.

BUT to return from a Digression, which in this Assembly, may appear, I hope, excusable; you will be pleas'd to observe farther with me,

3. THAT, if God *visits the Iniquities of the Fathers upon the Children unto the third and fourth Generation*; then the *Children* have Reason to deprecate the *Punishment* of their Forefather's *Sin*. We, I am sure, have Reason to *do so*, who feel, to this *Day*, the genuine Consequences of that detested Year, which murder'd the *Father*, and sent his *Sons* to seek their *Bread* and their *Religion* together.

FOR this is plainly the destructive Root, which hath been shooting forth, ever since, such pernicious Branches; which hath crumbled us into so many Sects and Parties; which hath been continually suggesting such *Fears* of what *may be*, from such terrible *Experience* of what *hath been*: In fine, which hath scatter'd amongst us such pestilent Seeds of Discord and Animosity, as threaten all public Spirit, all common Honesty, all Virtue, Learning and Religion, with their malignant and fatal Influence.

HERE

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HERE we may likewise very truly fix the Date and the Rise of that *profane* Disposition, which hath been so peculiar to the *latter half* of the *preceding Century*, and to the *beginnings* of the *present*.

FOR, when Men saw Religion abused to so vile a Purpose by crafty Designers, as that of being made a Cloak and Shelter for the blackest Villainies; when weak, *undesigning* Heads became the Tools of *Faction*, and *Zeal*, *without Knowledge*, the only, allow'd, Pretense to Christianity; when (as a \* Noble Historian very smartly observes) *Praying* and *Preaching* were the Talents and the Employments of *all, but Scholars*; it could be no great Wonder, if the rising Generation, were scandalized at these nauseous Pretensions, and fell quite out with a Religion, whose loudest Professors were, in the the main, directed either by very *naughty Hearts*, or else by very *sickly Brains*.

Now whilst we feel the *Effect*, it cannot certainly be unfit for us to look back with Sorrow upon the *Cause*; whilst we are *smarting* under the *Punishment*, we should surely *confess* the *Sin*. For indeed the *Scars* of this *Wound* are so far from being *worn out*, that even the *Wound* it self is still *green* and *bleeding*; we have not yet outlived the plain and visible Effects of it; but as we are even *now* within the Reach and Influence of its *natural Consequences*, so are we likewise within the *Term* of that *Judicial Sentence*, which God hath denounced against the Transgressors of his Laws: And there are none, we should remem-

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\* Lord Clarendon.

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ber, who so nearly tread upon the Majesty of  
Heaven, as they who insult its Representative  
upon Earth.

How much loever, then, we may judge it a  
becoming Part in us, to disclaim all Share, and all  
Concurrence, in the Sin of our Forefathers; yet  
we should not, I humbly conceive, forget, that  
we border near upon that untoward Generation,  
which, in some way or other, was overspread  
too generally with the Guilt of it; and therefore,  
by the Rule of my Text, we may justly entertain  
some melancholy Presages of the Punishment  
due to it. So that it cannot yet be time (what-  
ever it may be *hereafter*) to talk of abolishing the  
sad Memorial. No! to talk of *abolishing* is in-  
deed to furnish a Reason for *continuing* it; be-  
cause it will carry a strong Appearance of Pro-  
bability, that we have not *enough* lamented, should  
we seem indisposed to lament it any longer.

*Lastly*, Altho' God hath declared his Right to  
take Vengeance even upon the *third and fourth*  
Generation of those who transgress his Laws; yet  
the *Repentance* of the *Children* may (doubtless)  
put a stop to any *Visitation* of the Guilt contrac-  
ted by their *Forefathers*.

WERE the Sin, in this Instance, properly *our*  
*own*, the Example of *Nineveh* might yet encou-  
rage us to hope for Mercy, upon our repenting,  
as that King and his People *repented*, and *proclaim-*  
*ing a Fast in Sackcloth and Ashes* \*. Much more  
allowably may we, then, presume, where our  
Guilt is rather *Hereditary* than *Personal*, that, if

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\* Jonah ii. 5, 6.



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we heartily bewail it, we may be rid, at length, of its *penal Consequences*.

THE ACTORS, it is true, in the *last and blackest Scene of this Day's Tragedy*, might be, and were, indeed, but *few* in Number : Yet raised, after all, they were to the Possibility and Prospect, of compassing their bloody Purpose, by too great a Concurrence of *many more*, by too easy a Compliance and too *tame* a Resignation in *All: Few*, as they were, who meant and committed the unparalleled Treason and Murder of this Day, they had thrust themselves into the Seat of Government, and thereby made a *shew* (how ill soever) of representing, and of acting for, the rest of the Nation, the main Body of our People.

WE need not be over apprehensive of taking upon our selves too much in any penitential Acknowledgements of this crying Guilt : Rather let us attend to the Encouragement given us from God himself to lament the Sin of our forefathers ; *If (saith He,\* speaking of his own People Israel) they shall confess their Iniquity, and the Iniquity of their Fathers, then will I remember my Covenant with Jacob.* But if instead of this, we will either defend the *Fact* it self, or the *Principles*, which lead to it ; if any be found amongst us, insulting the Memory of the Royal Martyr, or magnifying the Praises of those who brought him to the accursed Block ; in fine, if we *own* our *hereditary* Guilt with *pleasure*, and thereby convert it into *personal* ; it is much to be feared,

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\* Levit. xxvi. 40.

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that even the *fourth Generation*, will hardly then outlive the *Vengeance* of his *Blood*.

UPON the whole ; if we have any humble Sence of our *own Deservings*, or any sorrowful Resentment of our Forefather's Sin ; if we truly value the Honour of our Country, or would rescue it from the Infamy wherewith this Day hath branded it ; let us go on to remember it, for our selves, in Mourning, and Contrition, that it may never be remember'd against us, in *Vengeance*, nor in Judgment. Let this solemn yearly Memorial of it, continue long sacred to the Purposes of a godly Sorrow, and bring forth the Fruits which are meet for Repentance.

LET it proclaim, in particular, our just Abhorrence of *treasonable, irreligious, Principles*, as well as of *seditions, and wicked Practices*.

INSTEAD of *despising Dominions*, and *speaking Evil of Dignities*, which was the Shame and Scandal of the late Generation ; let it be the Ambition and Glory of our present, to treat them with Respect and Deference, and to obey them with Chearfulness and Pleasure.

AND whilst we are arraigning the *demure, hypocritical, Pretences* of the Age behind us ; let us take into our sad Account the *Profaneness* and *Presumption* of that which is now advancing.

So may the just Avenger turn at length from his wrathful Indignation, and accept an Attone-ment for us !

So may the *Blood* and *Sufferings* of the Martyr be expiated by *Blood* more precious, by *Sufferings* more available for Mercy, than his for *Vengeance* !

AND

*House of Commons. Jan. 30. 1721. 23*

AND that this in the Conclusion may prove our Lot; let us pray in the Words of our excellent Liturgy,

*Remember not Lord our Offences, nor the Offences of our forefathers, neither take thou Vengeance of our Sins; Spare us good Lord, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.*

*Even so, Spare us good Lord.*



*F I N I S.*

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